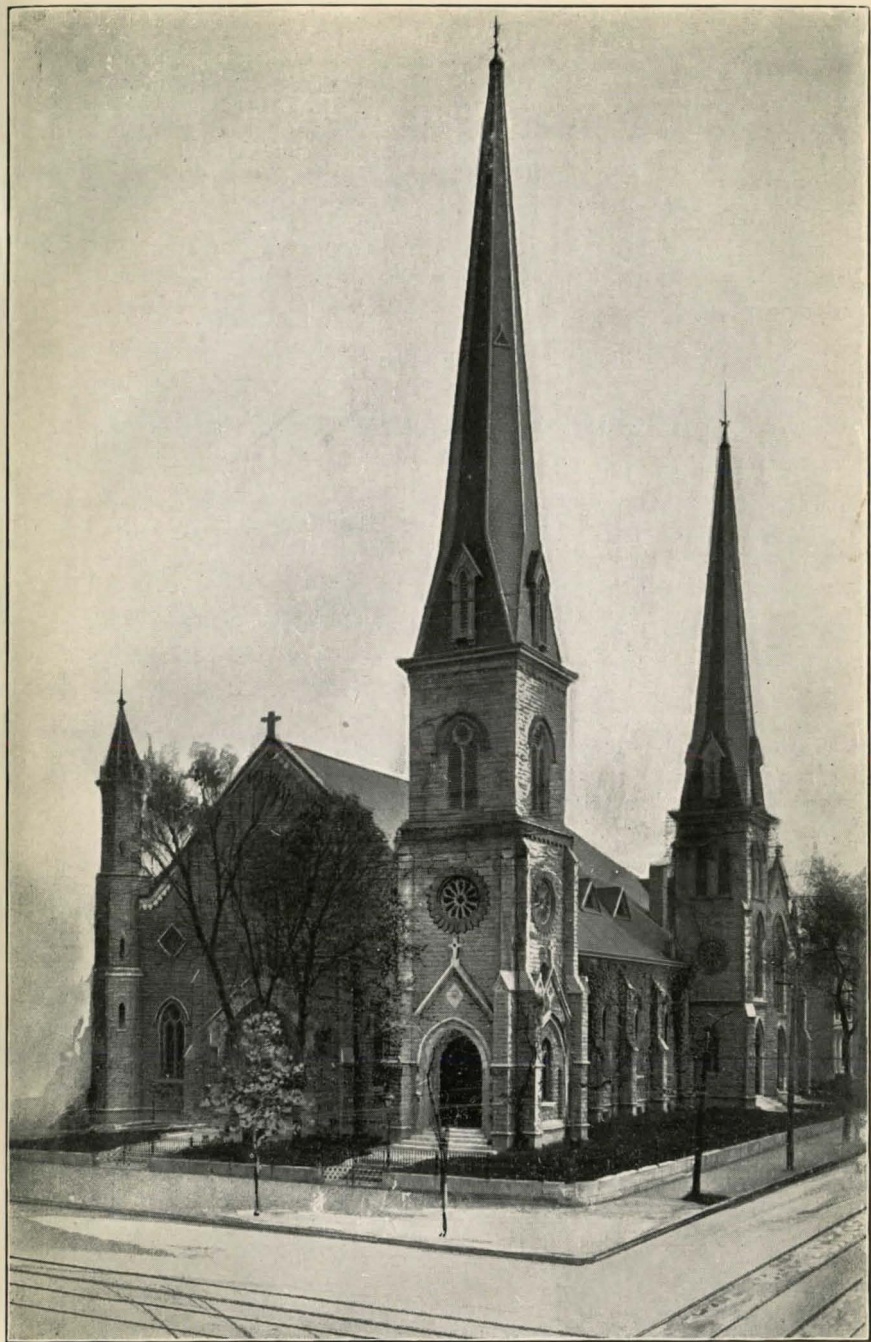


A Manual for the members  
of the  
Second Presbyterian Church  
in the city of Louisville, Ky.

Compiled by  
Rev. E. M. Sawtelle.



A  
MANUAL  
FOR  
THE MEMBERS OF THE  
SECOND PRESBYTERIAN CHURCH  
IN THE CITY OF LOUISVILLE,  
KENTUCKY.

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COMPILED BY  
REV. E. N. SAWTELL, *Pastor.*

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PUBLISHED BY ORDER OF THE SESSION.

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1833.



## ADVERTISEMENT.

THE design of this little Manual is twofold. First, to facilitate acquaintance and christian intercourse among the members of the church, by furnishing a list of their names. Second, to promote and encourage the work of self-examination, by bringing to their remembrance the solemn vows, which they took upon them, and the obligations they assumed, when they publicly dedicated themselves to God.

It is important that each member be particular in setting down, upon the blank leaves, reserved for that purpose, the names of new members, as they are added to the church, so as to preserve an entire list; also note down dismissions, deaths, &c. In this way, each member may be in the possession of a schedule, that will tell him the strength and condition of his own church. It is also to be hoped, that, as a faithful steward, each member will keep a correct account of his receipts and returns, that he may know whether he is laying up treasure on earth or in heaven. If it be desirable to know how our account stands between us and our fellow men, of infinitely more importance is it, to know how the account stands between God and us.

It will be perceived, from the number of blank pages, that this manual is designed for but ten years' use—from the existence of the church in 1830, up to 1840—then to have another edition published, and so on every ten years, with a continuation of the history of the church, and such other improvements in its plan, as time and experience may suggest.

Should this little manual answer, in any degree, its design, the compiler will feel himself amply rewarded. That it may promote christian fellowship, and the spiritual interests of his dear people, is his most fervent prayer.



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## A SKETCH OF THE HISTORY OF THE SECOND PRESBYTERIAN CHURCH.

THE fact of there being but one Presbyterian church in Louisville, a city containing 12,000 inhabitants, and its population rapidly increasing, was thought a sufficient reason, had there been no other, for justifying the motives and conduct of those who embarked in the enterprise of establishing a second church.

After much deliberation, therefore, on the subject, and having committed their cause to God, and believing that the welfare of souls would be greatly promoted by such a step, the following persons petitioned the session of the First Church, of which they were members, for a dismission, with a view of being organized into a separate church.

Dr. B. H. Hall,	Mrs. Sarah Cocke,
Heath J. Miller,	" Rebecca G. Averill,
Wm. S. Vernon,	" America Vernon,
Marvin D. Averill,	" Sarah M. Barnes,
Mrs. Martha Price,	" Mary Denwood,
" Henrietta Wilson,	Miss Lucy C. Hall.

Their petition being granted, and their connection with the first church dissolved, a meeting was appointed at the house of Marvin D. Averill, on Saturday, the 17th of April, 1830, at which, the Rev. Daniel C. Banks, by request, presided, and organized them into a church to be called, THE SECOND PRESBYTERIAN CHURCH.

A more tender and affecting scene, perhaps was seldom witnessed than at this meeting. The responsibility they had assumed; the importance and magnitude of the enterprise before them; the fact that so few could be found willing to engage in it; the bare possibility of a failure, with all its fearful results, rushed upon the mind, and seemed almost to overwhelm the soul. But the Lord, who said to Paul, "my grace is sufficient for thee," was with them, and in their weakness, made perfect his strength; causing each to exclaim, in the language of the same apostle, "When I am weak, then am I strong."

After uniting their hearts in fervent supplications to God, to continue with them the manifestations of his love, and the guidance of his spirit, they entered into solemn covenant, that, by the help of God, "they would walk together in all the ordinances of the Lord, blameless, endeavoring to keep the unity of the spirit in the bond of peace."

Having no desire to withhold from the world an expression of their views of scriptural truth, they cordially and unanimously adopted the Confession of Faith of the Presbyterian Church, as containing the great outlines of that system of truth, and that government and discipline of the church, which they believed to be taught in the word of God.

Before entering upon the election of officers, they received four members from the Presbyterian church in Frankfort; viz: Dr. James J. Miles, his wife, and two daughters.

Wm. S. Vernon and J. J. Miles were unanimously elected ruling elders. Application was then made for the ministerial labors of Rev. E. N. Sawtell, who had been preaching for eight months, as pastor elect in the first church; but not having been installed, he yielded to the application, and entered immediately upon his duties. Having no house of worship, they occupied a school-room on Green-street, between 4th and 5th Cross-streets, where he preached the first sermon, on the third Sabbath of April, 1830.

A more commodious building was soon obtained on 5th Cross-street, where the ordinances of the gospel were stately administered for more than two years; during which time, the church received an accession of about one hundred members.

On the 12th of November, Marvin D. Averill was unanimously elected ruling elder; and in the same month, a bible class was organized, embracing a large portion of the congregation, who attended with deep interest, and manifest improvement.

On the 10th of March, 1831, the church and congregation convened, for the election of a pastor.

The Rev. E. N. Sawtell, who had, for a year, been performing the duties of a pastor, was unanimously elected. The call being made out, and prosecuted before the Louisville Presbytery at their spring sessions, and accepted, he was regularly installed pastor, on Saturday, 9th of April, 1831.

On the 17th of the same month, a Sabbath school was organized, of about 100 scholars. Both churches having been united in conducting a school in the first, and the fear of injuring that, by drawing off too many of its officers, teachers and scholars, was the reason, for postponing so long, the organization of a school in the second.

The church was now approaching an important crisis in the period of her history. Though her numbers had increased, her borders enlarged, and her piety beginning to assume a more active and decided character; yet, poverty still stared her in the face. Those that had been added, being principally from



among the youth, possessed but limited means for the support of the gospel.

The house had become too small for the congregation, and was soon to be removed. The question, therefore, What shall be done? or rather, What *can* be done? forced itself irresistibly upon every mind.

To build, seemed impossible; and not to build was, in effect, to disperse the congregation, and dissolve the church. In this extremity; balancing between the absolute certainty of defeat on the one hand, and the almost equal uncertainty of success on the other; and in a city too, where infidels swarm like the frogs of Egypt, ready to hold a jubilee over the failure of every christian enterprise, it will not be difficult to perceive, that it was a question of most tender and thrilling interest, whether they should sit down in despair, or, like Nehemiah, rise up and build.

It being finally determined to make the attempt, a building committee was appointed, composed of the following persons.

*Daniel Fetter,	<i>Chairman.</i>	Wm. S. Vernon,
Wm. Garvin,		Thomas Jones,
John Reinhard,		Marvin D. Averill.
Wm. Mix,		

A lot of ground was soon procured for about 1500 dollars, and subscriptions sufficient to authorize the commencement of the building; but how to proceed farther, was a question that remained unsettled. It was determined, however, after much deliberation, and as the last resort, that their pastor should visit New England, taking Philadelphia and New York in his way, and present their situation, and the claims of the church, to such congregations and personal friends, as would be likely to render assistance. In compliance with their wishes, he left Louisville on the 25th of April, 1831, visited Philadelphia, New York, and several of the cities and larger towns in N. England, and returned the 25th of September, being absent 5 months, and receiving in donations for the church \$2127, exclusive of \$100 from ladies in Philadelphia, for the purchase of lamps.

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\* It is but justice to the members of the Second Church, as well as due to the individuals themselves, to record their unfeigned gratitude, for the co-operation and liberality of Messrs. Fetter, Reinhard, and Mix, who, though not members of the church, shrunk from no responsibility which the cause demanded.

The same acknowledgement is also due Mr. Garvin, and those other members of the First Church, whose liberality and fraternal kindness furnished a pleasing example of that charity "that envieth not, seeketh not her own, and thinketh no evil."

Other individuals also, though unconnected with the church, have generously aided in the erection of the building; for which, they are entitled to the sincere thanks of the church.

Being encouraged by this timely aid, they prosecuted the work of the building with renewed vigor; and though interrupted by the severity of the winter of 1831-2, they advanced so far, that in March, an infant school was opened in the basement story, and in June following, the same room was occupied for public worship.

On the 28th of September, 1832, the house was completed and dedicated to the worship of the FATHER, SON, AND HOLY GHOST, THE ONE ONLY LIVING AND TRUE GOD.

## ORDER OF EXERCISES AT THE DEDICATION.

### I. INTRODUCTORY PRAYER.

By the Pastor.

### II. SINGING—100th Psalm.—DENMARK.

### III. READING THE SCRIPTURES.

#### IV. HYMN.—Luton, L. M.

1. And will the great eternal God  
On earth establish his abode?  
And will he from his radiant throne,  
Avow our temple for his own?
2. We bring the tribute of our praise;  
And sing that condescending grace,  
Which to our notes will lend an ear,  
And call us sinful mortals near.
3. Our Father's watchful care we bless,  
Which guards our Synagogue in peace!  
That no tumultuous foes invade,  
To fill our worshippers with dread.
4. These walls we to thy honor raise;  
Long may they echo to thy praise;  
And thou, descending, fill the place,  
With choicest tokens of thy grace.
5. Here let the great Redeemer reign,  
With all the glories of his train;  
While power divine his Word attends,  
To conquer foes, and cheer his friends.
6. And in the great decisive day,  
When God the nations shall survey,  
May it before the world appear,  
That crowds were born to glory here.

#### V. PRAYER.

#### VI. HYMN.—Amherst, P. M.

1. In sweet exalted strains,  
The king of glory praise;  
O'er Heaven and earth he reigns,  
Through everlasting days;

He with a nod, the world controls,  
Sustains, or sinks, the distant poles.

### 2. To earth he bends his throne—

His throne of grace divine;  
Wide is his bounty known,  
And wide his glories shine;  
Fair Salem, still his chosen rest,  
Is with his smiles and presence blest.

### 3. Great King of glory, come,

And with thy favor crown,  
This temple as thy dome—  
This people as thy own;  
Beneath this roof, Oh, deign to show,  
How God can dwell with men below.

### 4. Here may thine ears attend,

Thy people's humble cries,  
And grateful praise ascend,  
All fragrant to the skies;  
Here may thy word melodious sound,  
And spread celestial joys around.

### 5. Here may th' attentive throng

Imbibe thy truth and love;  
And converts join the song  
Of seraphim above;  
And willing crowds surround thy board,  
With sacred joy and sweet accord.

### 6. Here may our unborn sons

And daughters sound thy praise;  
And shine like polish'd stones  
Through long succeeding days;  
Here, Lord, display thy saving power,  
While temples stand, and men adore.

### VII. SERMON.

By *Prest. Young*, of Danville.

### VIII. SINGING—Strike the Cymbal.

### IX. BENEDICTION.



Having now a comfortable and commodious house, the church and congregation becoming numerous and much scattered over a populous city, the importance of enlarging the session became apparent to all. A meeting of the church was accordingly called on the 19th of December, 1832; when Daniel Wurts, Jacob M. Weaver, and Heath J. Miller, were duly elected ruling elders, to take part in the responsible duties of the session.

The church had now reached a point in her prosperity, from which she looked back upon her own history with mingled emotions of gratitude and surprise. In contrasting her low estate in the days of her infancy, with the influence and importance she had acquired, whilst yet in her youth; she seemed startled at herself, as if fearing that it might be but the reveries of a pleasing dream, from which she must soon awake to disappointment. In recapitulating the story of her origin, and the rapidity of her growth, the members of this church may emphatically exclaim, in the language of the prophet, "Hitherto hath the Lord helped us."

#### RECAPITULATION.

The Second Church was organized the 17th of April, 1830, of 12 members; 4 males and 8 females. When organized, they had no minister engaged, nor had they the means of supporting one. They had no house of worship, nor were they able to build one. They had but few friends that favored their enterprise, and still fewer that were able to assist them.—Nevertheless, with all these embarrassments, in less than three years, the Lord added to their number 139 members; enabled them to build a house to the worship of his holy name;—raised them up many friends, and made even their enemies to be at peace with them.

They established an infant school, the first in the state, and collected into it, 50 scholars;—also, a Sabbath School, and gathered 100 more into that. They were also able, by the help of God, from the time the church was organized, to maintain, statedly and uninterruptedly, the public ministrations of his word.

Of a truth, may this church exclaim, with David, "The Lord hath done great things for us; whereof we are glad."



# A LIST OF THE OFFICERS AND PRIVATE MEMBERS OF THE SECOND CHURCH.

## I. MINISTERS.

No.	MINISTER'S NAMES.	SETTLED	REMOVED BY DEATH, OR DISMISSION.
1	E. N. SAWTELL.*	Ap. 17, 1830	

\* Though having preached for the Second Church from its first organization, he was not installed Pastor till April, 1831.

## II. RULING ELDERS.

No.	NAMES.	CHOSEN.	REMOVED BY DEATH, OR DISMISSION.
1	Wm. S. Vernon,	April 17, 1830.	
2	James J. Miles,	" " "	dis. May 23,
3	Marvin D. Averill	Nov. 12, 1830.	1832
4	Daniel Wurts,	Dec. 19, 1832.	
5	Jacob M. Weaver,	" " "	
6	Heath J. Miller.	" " "	

## III. MEMBERS.

N. B.—R. E. denotes Ruling Elder.—H. Husband.—W. Wife.—Wid. Widow—S. and G. S. Son and Grandson.—D. and G. D. Daughter and Grand Daughter.—B. Brother.—Sis. Sister.—C. Cousin.—W. withdrew.—Dis. dismissal.—\*died.

No.	NAMES.	REMARKS.	RECEIVED.	Removed by death or dismission.
1	Dr. Benjamin H. Hall,		Apr. 1830.	
2	Heath J. Miller,	R. E.	"	
3	Wm. S. Vernon,	R. E.	"	
4	Marvin D. Averill,	R. E.	"	
5	James J. Miles,	R. E.	"	dis M'y 23 1832
6	Martha Price	W.	"	
7	Henrietta Wilson,	Wid.	"	
8	Lucy C. Hall,	D. 1.	"	*Sept. 8, 1831
9	Sarah Cocke,	Wid.	"	
10	Rebecca G. Averill,	W. 4.	"	
11	America Vernon,	W. 3.	"	
12	Sarah M. Barnes,	W.	"	
13	Mary Denwood,	Wid.	"	*Feb. 14, 1831.
14	Chloe J. Miles,	W. 5.	"	dis M'y 23 1832
15	Ann B. Miles,	D. 5.	"	" " " "
16	Maria R. Miles,	D. 5. W.	"	
17	Eliza Bradstreet,	Wid.	M'y 23 1830	
18	Rebecca Bradstreet,	D. 17.	"	
19	Eliza Bradstreet,	D. 17. W.	"	dis sept 17 1832
20	Dudley Bradstreet,	S. 17.	"	" July 27, "
21	Martha Ann Banks,	W. Rev. B.	"	
22	Jane Martin,	W.	"	
23	Elizabeth Booker,	W.	"	
24	Theodosia Curry,	W.	"	
25	Elizabeth C. Harris,	Wid.	"	
26	Eliza J. Harris,	D. 25.	"	
27	Mary R. Harris,	D. 25.	"	
28	Constance M. Massie,	W. Love.	"	
29	Sarah Moor,	W.	"	
30	Mary Elliott,	Wid.	"	
31	John Watson,	H. 92.	"	
32	Joseph Danforth,	H. 33.	"	
33	Lucy S. Danforth,	W. 32.	"	
34	Orin Jerome,	H. 35.	"	
35	Lucy Jerome,	W. 34.	"	
36	Mary Barnett,	D.	"	dis Ap 20 1832
37	Catharine Querry,	Wid.	"	
38	Keziah M'Donald,	D.	"	
39	Martha Pope,	Wid.	June 27, "	
40	Sarah Ann Laws	W. M'G'r.	"	
41	A. N. Girard,	D.	Aug. 26,	
42	Angeline Edwards,	D.	"	*Oct. 9, 1831.
43	Elizabeth Bell,	Wid.	Sep. 12 1830	
44	Lucy Read,	D 43 W 49	" "	



## MEMBERS.

No.	NAMES.	REMARKS.	RECEIVED.	Removed by death or dismission.
45	Minerva Bronson,	W.	" "	
46	Jane Bell,	Wid.	" "	
47	Virginia J. H. Wray,	Wid.	Sept. 19,	
48	McFarland Gamble,	S.	"	dis. Dec 3, 1831
49	Charles Read,	H. 44.	Sept. 24,	
50	John Barnes,	S. 12.	" 26,	*Aug. 10, 1832
51	Margaret Elliott,	D 30 W L	"	
52	Ophelia Sawtell,	W. Pastor	"	
53	Margaret Cowan,	Wid.	"	
54	Martha Hagen,	W.	"	*June, 1832.
55	Fayette Lemon,	W. D. 118	"	
56	James A. Taylor,	H. 88.	"	
57	Sarah Leggett,	Wid.	Nov. 3,	
58	Mary Ann Cosby,	W. J. C.	Nv. 15,	
59	Catharine Mix,	D 67 W M	"	
60	Mary Sneed,	D. 67	"	
61	Caroline Rogers,	W. Wm. C.	Nov. 24,	dis. Sept. 17,
62	Dr. Anson G. Henry,	H. 19.	"	dis Feb 19 1833
63	Nancy Sneed,	W. Rev. S.	Dec. 5,	
64	Drusilla Graham,	W. Wm.	"	
65	Sarah F. Floyd,	Wid.	" 18	
66	John R. Henry,	H. 71.	"	
67	Catharine Sneed,	Wid.	Jan. 1, 1831	
68	Eleanor Sneed,	D. 67.	"	*May, 1832.
69	Nancy Sneed,	D. 67.	"	
70	Mary Ann Reinhard,	W. J. R.	"	
71	Barbary T. Henry,	W. 66.	"	
72	Jacob Birkenmire,	H. 73.	Jan. 9,	
73	Ann Birkenmire,	W. 72.	"	
74	Nathan Melvin,	H.	"	
75	Wm. Gamble,	S.	"	
76	James Moor,	S.	Feb. 6,	
77	Louisa Norwood,	W.	"	dis. 5, 1833
78	Elijah S. Averill,	B. 4.	"	
79	James S. Allen,	S.	March 9,	dis. July 27, "
80	Martha M. Scott,	W.	" 29,	
81	Maria Breckenridge,	Wid.	"	
82	Julia Ann Rucker,	W.	"	
83	Alexander Shaw,	S.	"	
84	Nancy Hamilton,	W.	"	
85	Eliza Catlett,	W.	"	dis. June, 1831
86	James Prather,	H. 120.	"	
87	Catharine Shaw,	W. 116.	April 26,	dis M'y 23 1832
88	Louisa Taylor,	W 56 D 112	"	
89	Sarah Norris,	W.	"	*Sep. 19, 1831.
90	Mary Pope,	W. D. 7.	Apr. 26 1831	
91	Ann Horning,	W. D. 43.	"	
92	Elizabeth Watson,	W. 31.	" "	
93	Minerva M. Miller,	W. 2.	Oct. 2,	
94	Sarah Bogart,	Wid.	"	

## MEMBERS.

No.	NAMES.	REMARKS.	RECEIVED.	Removed by death or dismission.
95	Wm. Firth,	H.	"	*July 25, 1833.
96	Ann Grow,	D.	"	
97	Thomas Jones,	H.	"	
98	Dr. Charles M. New,		Oct. 21,	*Mch. 18, 1833
99	Mary Anderson,	Wid.	Dec. 25,	
100	Ann Anderson,	W. D. 99.	"	
101	Dorothy Stevens,	D.	"	*Sept. 1, 1833
102	Mary Talbourn,	W.	"	
103	Ann Bullitt,	W. Wm. C.	"	
104	Nancy Massie,	D.	"	*July 23, 1833
105	Dr. Alban G. Smith,		Apr. 3, 1832	
106	Taliaferro H. Smith,	W. 105.	"	
107	James Coyle,	S.	"	*Feb. 9, 1833
108	Jane Crane,	D.	"	
109	Eliza Thurston,	W.	May 20,	
110	Daniel Wurts,	R. E.	"	*May 8, 1832.
111	Phebe Wurts,	W. 110.	"	
112	Jane Hugonin,	W.	"	
113	Ann Maria Tunstall,	Wid.	"	*Dec. 9, "
114	Lucy R. Hall,	W. 1.	Dec 25 1831	
115	Carolianna Hall,	D. 1.	Mar. 27,	
116	Samuel E. Shaw,	H. 87.	Au. 26 1830	dis Mch 13 1833
117	Mary Hughes,	Wid.	Jan. 9, 1831	
118	Ann Lemon,	Wid.	Mar. 27,	
119	Comfort Miller,	W.	Au. 12, 1832	"
120	Louisa W. Prather,	W. 86.	"	
121	Christian A. Colshear,	Wid.	"	
122	George Talbot Vernon	S. 3.	"	"
123	Wm. Stewart,	S.	"	
124	Dr. Wash. G. Williams		"	
125	Jane Williams,	W. 124.	"	"
126	Eliza Keyser,		"	
127	Peter Briass,	Col'd. man.	"	
128	Thomas Roberts,	H.	Sep. 30,	"
129	Harriett Roberts,	W. 128.	"	
130	Catharine M. Roberts,	D. 129.	"	
131	Cynthia Chamberlin,	W. D. 128.	"	"
132	Francis Henry,	H. 133.	"	
133	Eliza Henry,	W. 132.	"	
134	Dorothy Warner,	D.	"	"
135	George Southerland,	S.	"	
136	Martha W. Bliss,	D.	"	
137	Nancy Bray,	W.	Sep 30 1832	"
138	Nancy Bray,	D. 137.	"	
139	Abigail W. Bray,	D. "	"	
140	Eliza Bray,	D. "	"	"
141	Ann Chamberlin,	W.	"	
142	Ann Oglesby,	Wid.	"	
143	Mary H. Crawford,	D.	"	

## MEMBERS.

No.	NAMES.	REMARKS.	RECEIVED.	Removed by death or dismission.
144	Nancy Crawford,	D. S. 143	"	
145	Hannah Pitts,	Wid.	"	
146	Hannah M. M'Reynolds,	D. 145.	"	
147	Jacob M. Weaver,	R. E.	Dec. 16 "	
148	Isabella G. Weaver,	W. 147.	"	
149	Gustavus H. Wilcox,	S.	Dec. 23 "	
150	Wm. Shanks,	S.	"	
151	Elizabeth Ann Lyle,	W.	"	
152	Frances L. Robertson,	W. Col. R.	"	
153	Edward Wurts,	S. 110.	"	
154	Mrs. M. Hoax,	W.	"	
155	Mrs. C. Jones,	W. 97.		
156	Julia Nash,	Wid.	1833	
157	Joseph Harbould,	H. 156.	March 1st	
158	Lydia Harbould,	W. 21.	July 11	
159	Wm. Lemon,	S. 118.		
160	Ann Holme,	W.	"	
161	M. St. John Vandaker,	S.	"	
162	Mildred A. Mitchell,	W.	"	
163	Rosanna Hughes,	Wid.	"	
164	Rosanna Hanberson,	W.	"	
165	Lucy Cutter,	W.	"	
166	Lewis Shaeffer,	S.	"	
167	Iram Peerson,	H 168.	"	
168	Elizabeth Peerson,	W. 167.	"	



A STEWARD'S ACCOUNT BETWEEN HIMSELF, AND  
THE PROPRIETOR OF THE WORLD.

"It is required in Stewards, that a man be found faithful."—PAUL.  
"And he called him and said, give an account of thy Stewardship."

CHRIST.

**RECEIPTS.**

	Dolls. Cts.
1 LIFE VALUED AT . . . . .	
Health	
Family	
Friends	
Society	
Liberty	
Daily Food	
Raiment	
2 BODILY SENSES,	
Seeing	
Hearing, &c.	
3 INTELLECTUAL, SOCIAL AND MORAL POWERS,	
Perception	
Reason	
Judgment	
Conscience	
Sympathy	
Power of speech, &c.	
4 THE WORLD FOR OUR HABITATION,	
Its adaption to our wants	
Rising mountains	
Fertile plains	
Extended valleys	
Flowing rivers	
Gentle streams	
Pure springs	
Air to breathe, also	
Beasts of burden, &c.	
5 SUPERINTENDING PROVIDENCE,	
Changes of season	
Seed time and harvest	
Cold and heat	
Summer and winter	
Day and night	
Early and latter rain, &c.	
6 RELIGIOUS PRIVILEGES,	
Bible	
Sabbath	
Preached word	
Gift of his son	
Gift of the Holy Spirit	
Offer of pardon for all sin, and	
The promise and hope of Heaven, &c., &c.	

Let each Christian, as a faithful Steward, fix the valuation of his receipts, if he can do it, and place the sums, in dollars and cents, in the blank table; then let him put the question to his own conscience, *'What owest thou unto my Lord?'* Let the filling up of the blanks on the succeeding pages answer the question.

*Remittances made by the Steward, and deposited in the bank of heaven; which, though a debt, draws an interest, during life, of one hundred per cent.*—MATTH.

#### REMITTANCES MADE IN 1830.

To Foreign Missions  
 Domestic Missions  
 Education Society  
 Bible Society  
 Tract Society  
 Colonization Society  
 Temperance Society  
 Sabbath School Union  
 Education of colored people  
 Building of Churches  
 Relieving the wants of the poor and sick  
 Minister's Salary  
 Monthly concert of prayer  
 Incidental charities

Dolls. Cts.

#### THE WIDOW'S MITE.

*"And he saw also a certain poor widow casting in thither two mites."*—Luke xxi. 2.

The Saviour look'd, and many came  
 To cast their gifts before the Lord;  
 Some in the hopes of gaining fame,  
 And some to hear their Master's word.

The rich of their abundance gave,  
 Of gold and silver laid in store,  
 While some who had a pittance saved,  
 Did freely give,—who could ask more?

Again he look'd, and saw a form  
 With trembling limbs approach the place;  
 Humility and love were warm,  
 And shone in her with matchless grace.

Two little mites her hand contained,  
 Although her all, she freely gave;  
 Knowing they would not be disdained,  
 By him who came the world to save.

The Saviour saw the gift, though small,  
 And said to those who stood around,  
*"She of her substance giveth all,—  
 More than ye gave it will be found."* A. L.

## REMITTANCES MADE IN 1831.

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*"The Lord loveth a cheerful giver."*

To Foreign Missions  
 Domestic Missions  
 Education Society,  
 Bible Society,  
 Tract Society,  
 Colonization Society,  
 Temperance Society,  
 Sabbath School Union,  
 Education of Colored People,  
 Building of Churches,  
 Relieving the wants of the poor and sick,  
 Minister's Salary,  
 Monthly concert of prayer.

INCIDENTAL CHARITIES.



## FORM OF COVENANT,

USED AT THE ADMISSION OF MEMBERS TO THE COMMUNION  
OF THE CHURCH.

### QUESTIONS BY THE MINISTER.

1st. Do you believe that there is one only living and true God, infinite, eternal, and unchangeable in his being, wisdom, powers, holiness, goodness and truth; and that this God subsists in three persons, the Father, the Son, and the Holy Ghost?

2d. Do you believe, that the Scriptures of the Old and New Testament are a revelation from God, and the only infallible rule of faith and practice?

3d. Do you believe that you are sinners by nature, destitute of holiness, totally depraved, and as such deserve the wrath of God forever?

4. Do you believe in Jesus Christ as a Divine Saviour, the only Mediator between God and Man, and the only name given under heaven, whereby sinners can be saved?

5. Do you believe in the necessity of the renewing and sanctifying influences of the Holy Spirit, to change the heart and make you meet for the inheritance of the saints in light?

6. Do you believe in the resurrection of the dead, and in a general judgment, when the righteous shall be publicly acquitted by Christ the judge, and admitted to everlasting life and glory, and the wicked condemned, to go away into everlasting punishment?

*(Here the candidates bow assent)*

7. And, now, do you take this God the Father, to be your Father, the Son to be your Saviour, and the Holy Spirit to be your Sanctifier; and to this Glorious Trinity, one God, do you heartily and wholly dedicate yourselves and all you have and are, and to be His forever?

8. Do you receive the Scriptures of the Old and New Testament as the only infallible rule of faith and practice?

9. Do you, as far as you know your own heart, unfeignedly repent of all your sins; and do you now look and trust for salvation to the righteousness of Christ, received by faith in his name?

10. Do you engage to walk with God in the ways of new obedience, and to strive after eminent attainments in christian knowledge, piety and usefulness? And in order to this, do you engage to be diligent in the use of the means of grace, such as

reading the scriptures, prayer, self-examination, and attendance on the public worship and ordinances of God's house?

11. Do you promise subjection in the Lord to the constituted authority of the Church to which you belong, and to walk in brotherly love with its members? And thus, by the help of God's grace, you engage to act until death?

(HERE AGAIN THE CANDIDATES BOW ASSENT)

*The Minister may then address them in the following or similar language:*

In consequence of the professions which you have now made, and the engagements into which you have entered, I do, in the name of the Lord Jesus, receive you to the communion of this Church, and give you a right to all its privileges.

*The Minister will then call upon the Church to rise in testimony of their willingness to receive them.*

### 116 PSALM.

- |   |  |
|---|--|
| 1 What shall I render to my God<br>For all his kindness shown?<br>My feet shall visit thine abode,<br>My songs address thy throne.          | 4 How happy all thy servants are<br>How great thy grace to me!<br>My life, which thou hast made thy care,<br>Lord, I devote to thee.   |
| 2 Among the saints that fill thine house<br>My offering shall be paid;<br>There shall my zeal perform the vows,<br>My soul in anguish made. | 5 Now I am thine, forever thine,<br>Nor shall my purpose move;<br>Thy hand has loosed my bonds of pain,<br>And bound me with thy love. |
| 3 How much is mercy thy delight,<br>Thou ever-blessed God!<br>How dear thy servants in thy sight!<br>How precious is their blood!           | 6 Here in thy courts I leave my vow,<br>And thy rich grace record;<br>Witness, ye saints, who hear me now,<br>If I forsake the Lord.   |

WATTS.

### AN ADDRESS TO PARENTS,

*On the nature of the covenant entered into at the baptism of their children.*

Baptism is a sign and seal of the covenant of grace, or the covenant between God and true believers.

In all the covenants that God has ever made with his believing people, the children have been included with the parents.

The seal of the covenant of grace, was once applied to the children of believing parents, and we believe it ought still to be applied, inasmuch as the right has never been disannulled, but abundantly confirmed in the New Testament.

In presenting your children for baptism, you do publicly give them away to God, and to his Church, and you bind yourselves



to bring them up in the nurture and admonition of the Lord. God promises on his part, to adopt them into his family, and be a God to your seed, by becoming their Redeemer and Sanctifier.

The water, in this ordinance, implies guilt and pollution, and represents the necessity of regeneration and sanctification by the spirit and blood of Christ. As soon as your children are capable of receiving instruction, it becomes your duty to have them taught to read God's Holy Word; to instruct them in the principles of the christian religion, of which there is an excellent summary in the Confession of Faith, and Catechism of our Church; to pray for them, and with them; to set an example of piety and Godliness before them; and by all the means of God's appointment, to bring them up in the fear of the Lord, that they may become blessings to the church and to the world.

These duties, and whatever others you may discover from the word of God, to be binding on you, as christian parents, you do promise and covenant, in the presence of God and his church, that you will endeavor, (the Lord being your helper) to perform.

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#### QUESTIONS FOR SELF-EXAMINATION.

1. Do you sincerely desire to know and do your duty, and how do you evince that sincerity?

2. Do you endeavor to keep the Sabbath day holy, and regularly and seasonably attend public worship? Are you attentive, and do you frequently lift up your heart to God during the service; to sing with the spirit and the understanding, making melody in your heart?

3. Are you always found in your place at the Lord's table? and if parents, Have you had your children baptised? Are you fulfilling your covenant engagements?

4. Do you daily worship God in your family?

5. Have you a Bible; and do you daily read it? How often have you read it through? Do you assent to every part, that it is good?

6. Do you statedly pray in private? Why do you pray? For what do you pray? What is the general character of your prayers? Have you strong desires and faith?

7. What books are you reading? What religious paper do you take; and what do you know of the christian or heathen world; and are you doing any thing to support, or spread the gospel?



8. Do you speak evil of any? Do you suppress evil reports? Do you promote peace among your neighbors? Do you always speak the truth, and always keep your word? Do you pay your debts? Are you strictly honest in all things? Do you relieve the poor, and in all companies and places, do you receive and communicate all the good you can?

9. Do you pray for your brethren in the Church? Do you rejoice in their spiritual and temporal welfare? Do you give and accept christian reproof? Do you wish to correct your faults?

10. How do you discharge the duties of your station?

11. Do you guard against pride, selfishness, covetousness, anger, levity? Against improper companions, books, amusements, intemperance, idleness, impurity? How have you profited by affliction? How do you bear prosperity?

12. What value do you put upon time? What is the great end of life? For what will any fellow creature have reason to bless you in eternity? How would you, a hundred years hence, wish you had spent this present life?

13. In conclusion, what evidence have you that you are a christian? Do you love christians? Do you requite evil with good? Are you more afraid of displeasing God than man? Would you rather suffer evil than to commit sin? Are you willing to have your sanctification promoted *by any means?*

14. How do you know that you grow in grace? Do you feel every day more deeply your need of a Saviour? Do you confide in him? Have you more of a child-like spirit? Do you live near to God? Do you feel an increasing interest in the prosperity of the Church? Do you find a growing thirst for Divine truth? Have you a greater desire to be holy as God is holy? Do you groan more and more under the burden of indwelling sin? Is your devotion to God more fixed and entire? Are you conscious of an increasing willingness to make sacrifices for Christ?

In a word, are your evidences growing brighter, that you will through faith and patience inherit the promises; and at the time of your departure, be able to say with Paul, "I have fought the good fight, I have finished my course, I have kept the faith."

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### A PRAYER,

*Designed for young members, after reading the foregoing Covenant and Questions.*

Great and Blessed God! Thy presence fills immensity, and thine all-searching eye is in every place; the secrets of my

heart are all open before thee. Holiness is thy character, and mercy thy darling attribute. With all humility and reverence would I approach thee, through Jesus Christ my intercessor. Compose and prepare my heart, that I may worship thee with acceptance and profit. To thee, O God! I have devoted "myself a living sacrifice" and oh! may it be a holy and an acceptable offering. I have chosen thee for my portion; and have resolved in the strength of the Lord Jesus, to do thy will, and obey thy commandments. I bless and adore thee, for putting the resolution into my heart. But alas! When I search and try my ways, I find that in all things, I come short of thy glory. I am too ignorant of thy blessed and revealed will; too low and grovelling in my affections; too selfish in my desires and aims, and too faithless and unbelieving in my prayers.

Have mercy upon me, O God! according to thy loving kindness; according to the multitude of thy tender mercies, blot out all my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Lord, be gracious unto me, and lift upon me the light of thy reconciled countenance. Then will I teach transgressors thy ways and sinners shall be converted unto thee. And now Lord, I would go and sin no more. Let thy Holy Spirit ever dwell in my heart, that sin may not have dominion over me. Teach me thy statutes and enable me to keep them. Help me to lay aside every hindrance, and to labor for eternity with my whole heart. And for this end, increase my faith, elevate my affections, excite my desires after christian knowledge, holiness and usefulness, until I shall have finished my work on the earth, and am prepared unto glory, to be presented faultless in thy presence and the presence of the Holy Angels.

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### HYMN.

- 1 What various hindrances we meet  
In coming to a mercy seat!  
Yet who that knows the worth of prayer,  
But wishes to be often there?
- 2 Prayer makes the darkened cloud withdraw;  
Prayer climbs the ladder Jacob saw;  
Gives exercise to faith and love,  
Brings every blessing from above.
- 3 Restraining prayer, we cease to fight;  
Prayer makes the Christian's armour bright,  
And Satan trembles when he sees  
The weakest saint upon his knees.



- 4 While Moses stood with arms spread wide,  
Success was found on Israel's side;  
But when through weariness they failed,  
That moment Amalek prevailed.
- 5 Have you no words? ah! think again;  
Words flow apace when you complain;  
And fill your fellow-creatures' ear,  
With the sad tale of all your care.
- 6 Were half the breath thus vainly spent,  
To Heaven in supplication sent,  
Your cheerful song would oftener be,  
"Hear what the Lord has done for me."—COWPER.

### NOTES.

1. It is a rule of the Second Church Session, that Presbyterians, coming into the city from other churches, and communing with us one year, must then either produce a certificate from the church to which they belong, or give to the session a reason why they do not.

2. Members removing out of the city, into the bounds of other churches, should procure certificates of dismission, and connect themselves with the church, within the bounds of which they reside; otherwise, discipline, good order and correctness in sessional records cannot be preserved.

3. Members dismissed are always considered under the watch, and subject to the discipline of the church dismissing them, until actually received by the church, to which they are dismissed. See Confession of Faith, Chap. 10, Sec. 1.

4. No certificate of church membership is valid testimony of the good standing of the bearer, if more than one year old, unless there has been no opportunity of presenting it to a church before. See C. Faith, chap. 11, sec. 2.

5. Children should, ordinarily, be baptised in the congregation where they belong. When they are not, parents should carry a certificate of their baptism to their own pastor or session, that a record may be made. But on no account should christian parents neglect this important duty, of dedicating their children to God in baptism; a failure in this obvious duty, subjects them to the censure of the Church.

6. The session meet statedly, the first Tuesday in every month. Persons wishing to be received into the Church, or having other business with the session, should be present on that day.



### MEMENTOS.

"My first great busiess on earth is the sanctification of my own soul."—*Martyn.*

"Whenever we become unwatchful, and self-confident, we are near some humiliating fall."—*Scott.*

"This is the comfort of a child of God, that though he brought sin with him into the world, he shall not carry it with him out of the world. God hath so wisely ordered and appointed it, that as death came in by sin, so shall itself be destroyed by death."

"A man may go to heaven without health, without wealth, without honor, without learning, without friends; but he can never go to heaven without Christ."

"A person who can take pleasure in hearing slander, may safely be marked among slanderers."

"Professors should be reminded, that those experiences, or excited feelings which result in no efforts for Christ, are groundless."

"Pride takes little delight in begging. Take heed, therefore, of pride, which will soon make thee a stranger at the throne of grace."—*Gurnall.*

### ANCIENT ADVICE.

<p>"Let your</p>	<p>{</p>	<p>Thoughts be divine, lawful, chaste,          Conversation be brief, honest, true.          Works be profitable, holy, charitable.          Manners be grave, courteous, cheerful.          Diet be temperate, convenient, sober.          Aparel be frugal, neat, comely.          Will be constant, obedient, ready.          Sleep be moderate, quiet, seasonable.          Prayers be short, frequent, fervent.          Recreation be lawful, suitable, seldom.          Memory be of death, punishment, glory.</p>
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Hear  
 Be silent  
 Understand  
 Remember

and learn to

{  
 be silent;  
 understand;  
 remember;  
 do accordingly.

All that you

{  
 see, judge not;  
 hear, believe not;  
 know, tell not;  
 can do, do not.

On every occasion, when you discourse, think first, and look narrowly *what* you speak—*of whom* you speak—to *whom* you speak—*how* you speak—and *when* you speak; and what you speak, speak wisely, speak truly, lest you bring yourself into great trouble.”

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## TWELVE RULES,

*For promoting harmony among Church Members.*

1. To remember that we are all subject to failings and infirmities, of one kind or another.

2. To bear with, and not magnify each other's infirmities.

3. To pray one for another in our social meetings, and particularly in private.—James V. 16.

4. To avoid going from house to house, for the purpose of bearing news, and interfering with other men's business.

5. Always to turn a deaf ear to any slanderous report, and to lay no charge against any person until well founded.

6. If any member be in fault, to tell him of it in *private*, before it is mentioned to others.

7. To watch against a shyness of each other, and put the best construction on any action, that has the appearance of opposition or resentment.

8. To observe the just rule of Solomon—that is, to leave off contention before it be meddled with.—Proverbs xvii. 14.

9. If a member has offended; to consider how glorious, how God-like it is to forgive, and how unlike a christian it is to revenge.—Ephesians iv. 2.

10. To remember that it is always a grand artifice of the Devil to promote distance and animosity among members of churches, and we should therefore watch against every thing that furthers this end.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we could do when acting alone, and indulging a contrary spirit.

12. Lastly, to consider the express injunction of scripture, and the beautiful example of Christ, as to these important things. Read the following passages.—Ephesians iv. 32—1 Peter xi. 21.—John xiii. 5, 35.



## AN ADDRESS ON PRAYER.

DEARLY BELOVED,

“THE aim of my present address is to recommend and enjoin fervent prayer in private.

Indeed, my brethren, the great end of my preaching is accomplished, if I awaken in your hearts a spirit of earnest supplication, and make you a praying people. Unless my sermons are blessed, with the effect of bringing you often on your knees, of humbling you at a throne of grace, and of leading you to pray fervently for spiritual blessings, I preach in vain, and you hear in vain. What avails the setting before you of your guilt and danger as sinners, if you are not constrained to cry to God for mercy!—What avails preaching Christ crucified, if your hearts be not drawn to seek salvation through Him!—What avails the proclamation of God’s willingness to grant the Holy Spirit to them that ask him, if you neglect to comply with this simple condition!

But, oh! what an abundant blessing would follow my ministerial labours among you, would you all but pray in secret over the instructions you receive from the pulpit; would you hasten home, without waiting for the customary, though mis-timed salutations, while the recollection is fresh, the impression strong, and the heart full, to ask God, in the name of his dear Son, to bless and apply what you have just heard, to your soul’s good. Thus you would make your hearing profitable indeed; thus you would “mark, learn, and inwardly digest” the word preached; and the seed sown would not be exposed to the enemy of your souls, nor stifled by the cares and concerns of the world; but would sink deep into your hearts, be watered by the dew of Heaven, and bring forth fruits, of righteousness a hundred-fold.



Do you ask me—What is prayer? It is the voice of the needy, to Him who alone can relieve them. It is the cry of the sinful, to Him who alone can pardon them. It is not eloquence, but earnestness. It is not fine words nor flowing periods, but it is a deep sense of our guilt, urging us to approach the Saviour, and to seek pardon, help, and salvation, with strong crying—it may be, with tears, and groanings which cannot be uttered.

Did you never hear a man that was starving, beg for bread?—*That* was prayer. Did you ever witness the agonizing cry of the condemned criminal for mercy?—*That* was prayer. Did you ever behold the shipwrecked mariner looking wishfully to those on shore, for rescue?—*That* was prayer.

The Publican prayed, when he cried, “God, be merciful to me a sinner!”

Peter prayed, when he said, “Lord, save me, or I perish!”

Bartimeus prayed, when he exclaimed, “Jesus, thou Son of David, have mercy on me!”

Stephen prayed, when he uttered those words, “Lord Jesus, receive my spirit!”

In all these instances the words of the petition were plain and simple; they could not indeed be more so; but in each it was real prayer, because it came from the heart; and therefore was heard and graciously answered by him to whom it was addressed.

The Publican went down to his house, justified.

Peter was upheld from sinking by the sustaining arm of Christ.

Blind Bartimeus was restored to sight.

Stephen fell asleep in Jesus, in a calm and forgiving spirit.

Indeed I know not how sufficiently to represent to you the prevailing efficacy of genuine prayer. It besieges Heaven with a holy violence, accosting God in the language of the wrestling Patriarch, “I will not let

thee go, except thou bless me." We know that it has stayed the pestilence; that it has caused the sun to stand still in the heavens; that it has parted the sea; opened the prison doors, healed the sick, and raised the dead to life again.

No sooner is the spirit of gace and supplication given from on high, than the stubborn soul is melted, the broken heart is bound up, the sinner changed into the humble saint, and offending man restored to the lost image of his God.

Do you ask—What is the proper season for prayer? I answer, in the Apostle's words—"Pray without ceasing!" I mean not, that you should always be on your knees, or always lifting up your voice to heaven; but that you should constantly cherish a praying spirit, and be ready to frame a prayer from the circumstances about you.

Are you blessed with temporal mercies, with a comfortable competence, a smiling family, a fair reputation? Pray that these blessings prove not a snare to you, lest they rob God of your heart, and you have your "good things" upon earth only. Are you tried in your health, in your circumstances, in your family? Pray that the will of God may be accomplished in the dispensation; that you may discern the drift of his Providence, may meet it with humble resignation, and reap the blessing. Are you called to undertake some arduous duty, or encounter some severe temptation. Pray that God's strength may be perfected in your weakness, that his grace may be sufficient for you, and that you may come off more than conquerors, through him that loved you.

Are you going to the house of God? Pray that your hearts may be devoutly disposed, that you may enjoy God's gracious presence there, and worship him in spirit and in truth. Are you leaving the house of God? Pray that you may carry home the blessing, and that

you may evidence, in your tempers, and in your lives, that you "have indeed been with Jesus."—Begin the day with prayer! It is the golden key, that unlocks heaven to pour down blessings on you.—End the day with prayer! It is the same golden key, that locks you up under Heaven's protection.

Pray for your friends, that they may be near and dear to God.—Pray for your enemies, that their hearts may be changed, and their souls saved.—And when you have nearest access to a throne of grace, and feel your hearts in a heavenly frame, pray for your Minister, that his soul may prosper and be in health; that God would teach him, that he may teach others, and become the honoured, though humble instrument of bringing many souls to glory."

I remain, Dearly Beloved,

Your affectionate Minister and Servant in Christ.



“Remember the days of old, consider the years of generations and generations; ask thy father, and he will shew thee; thy elders, and they will tell thee.”

## CHURCH HISTORY.

In presenting a history of the Woman's Work of the Second Presbyterian Church it was thought wise to give also a very condensed history of the years that followed the chronicles of Dr. Sawtell's manual. We are greatly indebted to Dr. Edward Warren's history of "The Presbyterian Church in Louisville," to Dr. Charles R. Hemphill and to the excerpts of Mr. George W. Morris, who wrote from memory the history which is compiled with the church manual of 1885. For the privilege of reprinting Dr. Sawtell's manual, we are indebted to Mrs. E. S. Porter, of the Fourth Avenue Presbyterian Church, whose grandmother, Mrs. Ann Chamberlain, possessed the original copy.

Unfortunately, the records of the church previous to 1866 have been lost, but the Second Presbyterian Church got its name far back in the last century, nearly one hundred years ago, when twelve (12) members of the first church, whose names are listed in the manual in the front of the book, asked to form a new—a second—church. The first sermon was preached in April, 1830, and at the end of the first year there was a Sunday school of nearly one hundred. The Sunday school and church services were held in a plain, one-story building on Green Street between Fourth and Fifth, about the center of the court house ground on the west side of Fifth. Here services were held until the basement of the new church on Third between Walnut and Green (where the Water Co. now stands) was completed. The church was dedicated in 1832, the Rev. E. N. Sawtell the first pastor. Dr. Sawtell resigned in 1836; and Mr. L. L. Warren, writing of hearing the farewell sermon, says: "Dr. Sawtell pointed out the dangers that beset the church in this city: first, the difficulty of private devotion; second, the want of time to study the Scriptures; third, the neglect of the Sabbath observance; fourth, the desire to gain riches. As his society are many of them merchants, his admonitions were mostly for them."

We wish very much that we had a picture of this dear, old church which some here may remember, but, although we have searched diligently, we must content ourselves with a word-picture. Our efforts to find a picture included a search among the files of the Courier-Journal, the Christian Observer, the John P. Morton Co., Collins' History of Kentucky and other records at the Public Library. We appealed to members of branch churches who remembered seeing pictures, but could not direct us to the finding of one.

Mrs. E. S. Porter's mother, Mrs. A. A. Young, wrote a paper on "School days in the 40's" and tells of her recollections. She says: "Somewhere about the year 1841 a little girl of seven summers began school in a dingy-looking, two-story, brick building, one of a row of similar residences standing behind the old Presbyterian church on Third St. and reached by an alley at the side of the church. After a lapse of more than three score and ten years, there are but few things that stand out distinctly in the memory—one is the old church (Rev. E. P. Humphrey's) with its long flight of steps ascending from either side and meeting at the doorway; the high pulpit reached by another flight and surrounded by heavy crimson curtains with a canopy overhead. There stood the minister, upon whom the children looked with deepest awe and reverence as one exalted far above other men." Dr. Edward P. Humphrey was the second pastor and during a score of years the church grew in numbers and influence under his pastorate.

Dr. J. J. Bullock had charge for a few years when Dr. Stuart Robinson, who had once supplied for Dr. Humphrey, was called to the Second Church from a professorship at Danville Theological Seminary.

Under Dr. Humphrey the mission work had grown and classes for colored children established in the basement. Also a school at Fifth and York, which later grew into the large Fifth Street Baptist Church, Colored. When Dr. Robinson came, in 1858, steps were taken at once to remodel the basement and put galleries in the audience room to accommodate the growing congregation. Also, a large lot on the corner of Second and College was purchased. It was intended to use the corner lot for the church and to reserve 100 feet for a college to be a companion to the Female School on Sixth Street near Walnut. The war came on soon after and Dr. Robinson retired to Canada, Dr. John C. Young, the co-pastor, serving until the pastor's return.

It was not until May, 1870, that the rear part of the present building was ready for worship, the auditorium being completed and "the beautiful stone structure, with its Gothic spires, was formally dedicated to God" on September 13, 1874. The church having been divided in 1866, two-third's remaining with Dr. Robinson and one-third forming the College Street church, to whom the property at this location, Second and College, had been assigned in the division. The new Second Church property ran back to Jacob Street. Dr. Robinson announced at the dedication that in the five years about \$100,000 had been



raised, having still a bonded debt of \$20,000 and a floating debt of \$15,000. The congregation numbered four hundred. Dr. Robinson also announced that "the ladies of the congregation have furnished the house, the Children's Society have furnished the simple but beautiful pulpit, Mr. Joseph McCullough the elegant pulpit chairs, while the oldest and most honored and beloved of our members, Mrs. W. C. Bullitt, has supplied the elegant books for the pulpit. So that the pulpit stands a striking illustration of the faithfulness of God's promise to old age as it is passing down to the Jordan and over to its rest, that the children shall take their places—to see old age and childhood coming thus hand in hand, with the alabaster box as their united offering to the adorning of their Savior in adorning His house." From this time the work of the church steadily increased, and in 1881 the congregation sustained the loss by death of its beloved pastor, who had served so faithfully as its pastor, had taught so profoundly, and proven to all to be a true friend.

Dr. John Pratt was pastor from 1881-1883. In 1885, Dr. Charles R. Hemphill was installed. This beloved pastor relinquished his pastoral work, after many years of service, to take up larger work at the Seminary, but we rejoice that he still labors with us, going in and out among us in a ministry of friendship and love.

Dr. Neander Woods followed Dr. Hemphill, then came Dr. Egbert W. Smith. On February 1, 1908, the church burned. The interior was entirely destroyed, but the walls and contour remained, so that the beauty was really not marred, the spires and general appearance being the same at present. During the two or more years of rebuilding the members worked mightily and harmoniously for a satisfying and beautiful reconstruction. Dr. John M. Vander Meulen followed Dr. Smith, then Dr. Dunbar Ogden, and our present beloved pastor, Dr. Teunis E. Gouwens.

We realize, as never before, how great is our heritage, and with such a background of history, telling of sacrifice and devotion to our own branch of the Lord's work, we, the sons and daughters, must press forward in the effort to leave to *our* children a record worthy of the past. We note among the "sons" that in the names of members of our joint session there are nine (9) who are sons or grandsons of members of the old "Third Street Church." But we will leave to more capable hands the "task" of writing the history of the church during these later ministries, as our particular "labor of love" is to tell of the women's part in this portion of the Lord's Kingdom.

**OFFICERS FOR 1927-1928.**

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MRS. HENRY Y. OFFUTT,  
President.

MRS. J. VAN DYKE NORMAN,  
Vice President.

MRS. J. M. VANDER MEULEN,  
Recording Secretary.

MRS. JOHN J. DAVIS,  
Corresponding Secretary.

MRS. ADAM VOGT,  
Treasurer.

## A HISTORY OF THE WOMEN'S WORK IN THE SECOND PRESBYTERIAN CHURCH.

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We find no records of work done by our women from 1850 to 1870, but have only succeeded in getting information from some of our older members.

That the women were always busy we have every assurance, but just what work was done in the various "societies" we cannot tell chronologically. In the "old Third Street" days we learn that the women taught in the Sabbath school (conducted in the dark basement) and in the several schools of sewing for the colored children. There is one of our number, Mrs. Will S. Hays, who remembers teaching at the age of ten years the little colored girls who called her "Miss Belle." It is also related that during the war, 1861-65, the work of sewing for the soldiers was carried on in private houses with even more diligence—if that could be—than that of the Red Cross work of the World War. The period following the war seemed to be one of many bazaars. One description tells of a bazaar lasting five days and evenings, at which time more than \$1,500.00 was cleared. Some of us remember hearing our grandmother's tell of these days and the marvelous dinners and oyster suppers that were served as a method of raising funds to furnish the various rooms, or for continuance of some missionary enterprise. One member tells of coming to Louisville a young girl, just grown, in 1870 and finding our church constantly planning socials and picnics for the young people—the playgrounds being old Floral Park—and Dr. Stuart Robinson's beautiful country place—now Central Park. Coming as she did from the country, she had no complaints to make of the sociability and hospitality of the Second Church. This same member, as do many others, seem to consider Mrs. Stuart Robinson and Mrs. E. B. Owsley the leaders in all the women's work of the church.

The younger women were also active in the missions, teaching in sewing schools and at Park Mission, the Sunday school which Dr. and Mrs. Robinson had established on Sixth Street. In the new church the women had been very active in working for the new red carpet and for all the furnishings, even as the present generation finds its interest in these things pertaining to its church home.

In the church manual printed in 1885 the following activities are listed for the women, but no description of the work.



LADIES' AID SOCIETY.

No officers.

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LADIES' BENEVOLENT SOCIETY.

MRS. E. B. OWSLEY,  
President.

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YOUNG LADIES' BENEVOLENT SOCIETY.

MRS. B. H. YOUNG,  
President.

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HOME MISSION SOCIETY.

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BEE HIVE SOCIETY (Children).

MRS. THEOBALD,  
President.

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At this place we wish to insert an interesting paper prepared by Mrs. H. A. Witherspoon for an anniversary meeting of The Woman's Auxiliary.

A RECORD OF THE BENEVOLENT SOCIETY  
OF  
THE SECOND PRESBYTERIAN CHURCH

GIVEN BY  
MRS. H. A. WITHERSPOON  
OCTOBER 5, 1926.

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"The Benevolent Society" of the Second Presbyterian Church was invited in April, 1916, to be "the guest of honor" at the monthly meeting of The Woman's Organization of the Second Presbyterian Church of Louisville—a society organized in 1913 by the pastor, Dr. John M. Vander Meulen. It is true that at that date we were paying and working members of some one of the four groups of the new organization, namely, the Foreign Mission, Home Mission, Pastor's Aid and the King's Daughters, but we had never disbanded or given up any of the work of the Benevolent Society. We were accepted then and now as an integral part of the new organization and are recognized and known by our new name: "Benevolent and Sewing Circle of the Second Presbyterian Church." Hence you see why we were "Guests of Honor" at that meeting in 1916 and I suppose we are simply just what is called the "fifth wheel" of the Woman's organization.

Mrs. Vincent Davis and I were asked at that meeting to give some data concerning the age and work of the society and she said the exact date of its beginning was not certain, but it was known that it existed as early as 1850 and that its work had always been along benevolent lines, such as sewing for orphans and providing for the poor and needy in the church and community. Mrs. Kate Paine also testified of the many happy memories of her childhood when the early meetings were held at the home of her mother, Mrs. Katharine Moore, but that most of the meetings after 1850 were held in the old church on Third between Green and Walnut, where the Water Co. now has its offices.

During the years of the Civil War this society discontinued its work, but in 1866, the date that Mrs. Davis became a member, it was reorganized and Mrs. E. B. Owsley was made president, holding that office until her death in 1886, just twenty years. They only had three presidents during the years it was in active work—Mrs. Owsley, Mrs. Stuart Robinson and Mrs. J. W. Akin (Mrs. Owsley's daughter), three names that stand

as foundation stones in the records of this church, and their works "do follow after them" in their children and their children's children, if I may use such an extreme expression. The fourth and last president was also a daughter of Mrs. E. B. Owsley—Mrs. George G. Brown. The three missionaries that have gone from time to time to foreign fields in China from this church, Mrs. Lettie Taylor Grafton, Mrs. Martha Cecil Wilson and Calvin Caldwell, are all either the children or grandchildren of faithful members of "The Benevolent." If this society was started in 1850, then it is now at this date, 1926, seventy-six years old—somewhat past its "three score years and ten"!

I think it was in 1880 that another society in the church was formed by Mrs. Howard Hunter, Mrs. Rawson, Mrs. MacLeod and a large number of younger women. I caused much amusement among them when we met, on the Monday afternoons of the two societies, in the vestibule of the chapel on Second Street. The "young women" (so-called) met upstairs and the Benevolent in the pastor's study downstairs. I was often laughingly told: "You belong upstairs!"

Our Stuart Robinson Free Kindergarten was organized in 1887, during the time Mrs. Stuart Robinson was president. The expense of the work, \$65.00 per month, was raised exclusively in the Second Church. Mary D. Hill, a child of our church and a national authority on kindergarten work, was the first principal. The Benevolent Society financed and carried on the work for eleven years. The influence of it is still felt in that neighborhood, in fact, is living on through the well-known Settlement House work now carried on at Ninth and Hill streets. It is not generally known, I am sure, that the establishment of this "Stuart Robinson Free Kindergarten" was the origin of all Free Kindergarten work in the public schools, the first one being in the old Fifth and Walnut Street school. The late Jane Akin, national authority on kindergarten work, beloved member of this Second Church and daughter of Mrs. J. W. Akin (one of the three presidents of the Benevolent) was one of the first principals of free kindergartens in the Louisville public schools.

The method of money-getting for our work was much as it is now, yearly dues of \$3.00, sewing done to order, making children's dresses and baby wardrobes. Much of the sewing being taken home to be done by the busy members in the wee hours of the night. Many of the stately women sitting here today wore dresses in their early babyhood and childhood made by those dear hands that have long since gone to rest!



But when the appeal came from sewing women that we were getting much of the work that meant bread for them, that line of work was stopped. Then we commenced to make comforts and rarely had less than two orders a week and they were only made to order. This work was not only a "golden egg" to the exchequer, but gave unending joy and much sweet intercourse to those of us that gathered weekly around the quilting frames—and we understood the joys of "Aunt Dinah's Quilting Parties"!

Mrs. Stuart Robinson had a way of waving her hand over the money box and there was always money at the bottom to answer every call. They always clothed an orphan (often two), helped many young men through college and in their preparation for the ministry. Paid three \$50.00 kindergarten scholarships for three of the young women of this church and responded to the call for help from country churches. There was not so much systematic Home Mission work to care for feeble churches in those days. One of the sources of great revenue was the "show case" we kept on a large packet that made the round trip monthly to New Orleans—a privilege given us through Captain Carter, one of the early members of this church. I had charge of and the up-keep of the case—every article was price-marked and the key of the case given the chamber maid, she being allowed 10 per cent commission. We did a fine business for several years, never on a trip clearing less than \$15 or \$20, for this was quite a fashionable trip for families to take in those days. There were always many beautiful things for sale, including wearing apparel and dressed dolls. If children were on board, there was never a doll left over. One of our sweetest memories is of Mrs. Will Hamilton, a devoted member, who never met with us, as she was bedridden for twenty years, but her dues and prayers were always ours! I'll never forget her joy when I went to her and told her God had opened up this avenue for her to work for Him—it was mostly her beautiful work that brought in such wonderful moneyed returns. The humorous experiences I had during the years we had the "show case" would make a good stunt for a vaudeville. The chambermaid and I kept regular books; I tried to keep in touch with her and look over and replenish the stock each trip, but with the usual "perverseness of inanimate things" the packet rarely reached here in daylight. At such times I often had to sit for hours on the wharfboat, then go down with them for the trip through the canal, get off, returning by street car. One long-to-be-remem-

bered night we were frozen up in one of the locks and I got off at the Eighteenth Street bridge, reaching home at daylight.

During the World War, from 1914 on, "The Benevolent" was merged into "Red Cross" work, still keeping up the regular sewing for the orphanage at Anchorage and other worthy causes. Then when the old-time "comfort-making" was resumed at the regular time of meeting, they were called "The Benevolent Sewing Circle," for many of the early members are still in the work.

In gathering together the data relating to "The Benevolent Society," I feel as though I was building The Triumphal Arch of the Second Church, for I find the original members, either *themselves*, their *children* or their *grandchildren* in all the forms of work in this church and especially in the "Woman's Organization"! Truly, the Christian personnel and *esprit de corps* of this unusual society was indeed rare and, in resting from their labors, they leave to those who follow them a goodly—yea, a Godly, heritage!

"For all these saints who from their labors rest,  
Who Thee by faith before the world confessed  
Thy name, O Jesus, be forever blest.

Thou wast their *rock*, their *fortress* and their *might*  
Thou, Lord, their Captain in the well-fought fight,  
Thou in the darkness drear, their *light of light*!

*Now* may thy soldiers, faithful, true and bold,  
Fight as these saints, who nobly fought of old,  
And *win* with them the victor's crown of gold."



During all the years the separate "societies" had each worked for its own special cause, coming together when occasion demanded larger work and always uniting with a beautiful spirit of co-operation.

In Dr. J. M. Vander Meulen's pastorate, he called together the two active societies of Home Missions and Foreign Missions, and, with a third which he had recently organized, the Pastor's Aid, formed a larger "Woman's Organization of the Second Presbyterian Church." To this unit, working together as separate "groups," was added the already well-organized King's Daughters' Circle, which made a fourth "group," making a membership of nearly two hundred. We soon included the Ladies' Benevolent Society, which still retains its honorary membership. This was early in 1913. The great honor of becoming the first president of this organization was given to Mrs. Philip F. Barbour, the granddaughter and namesake of Mrs. E. B. Owsley, the first president of the Ladies' Benevolent Society, and the daughter of Mrs. J. W. Akin, the third president of this society.

Just prior to the forming of the organization, the King's Daughters' Circle had started (summer of 1912), in a simple way, the work of the Daily Vacation Bible School, carried on for six weeks in the Sunday school rooms. This has become one of the largest interests of the Auxiliary and we now claim the model school of the city with one of our members, Mrs. James R. Skillman, as chairman for the city work. For this educational work the church raises \$500.00 each year.

In 1920 we changed the name to the Woman's Auxiliary of the Second Presbyterian Church, that we might more nearly conform in organization to the Auxiliary which had in the same year (1913) been formed, outlining the women's work throughout the Southern Presbyterian Church. Under the present form we are divided into nine circles, each organized with its own officers, etc. In its original organization the object of the four groups was as follows:

(1) The Pastor's Aid—to care for the things pertaining to our own church home and assist the pastor.

(2) The King's Daughters' Group—to whom was given the work of our civic activities and thus become a link between our church and our community.

(3) The Home Mission Group—through which we extended our aid and interest into our city and State, Presbytery and Synod.



(4) The Foreign Mission Group—through which we sent out our assistance, and kept in contact with, the foreign field of the Lord's work.

As our interests have grown and more needs have arisen, we have added other circles and the division of work has been somewhat changed. During the erection of the new addition we have worked faithfully as an Auxiliary and have come to a happy realization of our hopes, loving each other better for having a common interest which called us so constantly together.

### CIRCLES.

The following are the Auxiliary's circles, now working:

The Foreign Missionary.

The Home Missionary.

The Pastor's Aid.

The King's Daughters.

The Westminster.

The Girls.

The Sewing.

The Ladies' Benevolent (honorary), and recently added

The Bethany Bible Class, organized in the early years of 1900 by Martha Cecil Wilson, a granddaughter of Dr. Robinson.

The reports at the monthly meetings are most inspiring, and when all is summed up at the end of the year we praise God that we have been able to accomplish so much in His name. During the year 1926-1927 perhaps we may say that the biggest and most constructive work of the Auxiliary was the employment of a trained Church Visitor for three months. This was done because the neighborhood surrounding Second Church has so largely become a rooming-house district and it was felt that a closer contact with some of our transient neighbors might be established through a friendliness that had had the experience necessary to the successful handling of such persons. This is a small beginning, but with God's help we hope it develops into a work that will show forth His love.

One of the delightful events of the past year was sponsored by the Ladies' Benevolent Sewing Circle. The occasion was in honor of the Circle's "best loved member"—Mrs. John G. Cecil, who was known to many of the members as Miss Lizzie Robinson, daughter of the former beloved pastor, Dr. Robinson. Some of the other members of this Circle are also daugh-

ters (or granddaughters) of the original members of the "Ladies' Benevolent" and so they came together with a surprise kitchen-shower for Mrs. Cecil on the occasion of her return to housekeeping after a lapse of some years. Suitable verses and jingles accompanied the gifts and the guest of honor was quite overcome by the evidences of such sincere affection as were expressed.

Beginning with 1913, the periods of work of the Auxiliary with the following presidents may be designated as follows:

The first two years: A period of organization. Mrs. Philip F. Barbour, president.

The second period (two years): Pre-war days. Mrs. J. Allen Leathers, president.

The third period (three years): Wartime and war work. Mrs. W. F. Booker, Jr., president.

The fourth period (two years): Reconstruction days. Mrs. Helm Bruce, president.

The fifth period (two years): Ready for enlargement. Mrs. Embry L. Swearingen, president.

The sixth period (two years): The new building completed. Mrs. J. VanDyke Norman, president.

In considering the last two years, we must add more than the accomplishment of the new building project. Indeed, of each period we may say that our spiritual life has increased as the years have gone by, but in a peculiar way we express our gratitude for a consciousness of increased spiritual growth which has come to us under the leadership of our last president, Mary Cecil Norman, the granddaughter of Dr. Stuart Robinson. So, of a truth may we exclaim with David: "The Lord hath done great things for us whereof we are glad."

ELIZABETH AKIN BARBOUR,

For the Woman's Auxiliary of  
The Second Presbyterian  
Church.

June 1, 1927.

